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WEEKLY REVIEW.

—A GREAT deal of the bank business that is done at home by clerks, is in India performed by peons. Large amounts are entrusted daily to men whose pay is Rs. 10 or 12 a month and the wonder is that they so seldom betray their trust. The other day a peon of the Government Book Depot was entrusted with Rs. 6,655; if he had not acquired a taste for liquor he might have got off without being detected. But he was found the same evening in a grog-shop. Is it right to put temptation in the way of such persons? Mr. Ryan, the magistrate, thought it was not, and only sentenced the man to two months' imprisonment.

—A LONDON correspondent of a contemporary says:—

"By-the-way, talking of costumes, what would St. Paul say to that arrangement for the Jubilee celebration at Westminster, that ladies are to wear walking dresses, but no bonnets? Think of this, ye devout wives of rectors, ye pious daughters of peers of the realm. One among the many of St. Paul's rulings was that women should wear bonnets in church."

Paul's sentiments concerning women's bonnets have not been transmitted to us. What he objected to in the church at Corinth was that Christian women should take part in the service *unveiled*. This because of the ideas and usages prevalent in the community.

—We hear with regret of the death of the Rev. P. Rajahgopal of the Free Church Mission in Madras. He was baptized in 1841; was ordained in 1851, after having made a visit to England; in 1858 became Pastor of the Madras Native Church. He died at the age of 65.

—MR. K. P. GADGIL denies the correctness of the reports of his Poona Lectures that have appeared.

—MR. JUSTICE WILLS, summing up a case at the Liverpool Assizes, spoke of the defendant as belonging "to that most respectable but most melancholy race called teetotallers." We should have thought the word melancholy rather belonged to those who are taking some glasses of wine or of spirits daily to keep up their own spirits. Men who do not need to resort to stimulants to revive their flagging spirits, are not the ones to be thus characterized. We suppose it is somewhat a rare thing to have teetotallers arraigned before Justice Wills; his work would be wonderfully lightened for him if total abstinence were more common.

—A RECENT letter from Dr. Thoburn says: "I have ten men booked for India, for 1887 and 1888; hope confidently for as many more. I have a dozen more booked for subsequent years."

—A CORRESPONDENT of a contemporary suggests as an appropriate way of celebrating H. M.'s Jubilee, a two-anna postage

between India and England. We should be glad if the postage were made the same as to Union countries, 3 annas. The postage on the *Bombay Guardian* to England, is nearly equal to the rate of subscription. We were better off 20 years ago when we had the Southampton line. The postage between Australia and India is to be reduced to 3d.

—THE *Indu-Prakash* draws attention to the palpable backsliding on the part of some who were known as social reformers a few years ago, denouncing the evils caused by infant-marriage and compulsory widowhood, and who now find it convenient to speak of those who protest against these evils as guilty of exaggeration and defamation.

—INSPIRATION. Paul in 2 Tim. 3-16 tells us that Scripture is given by inspiration of God; *theopneuste*, a single Greek word is used, signifying God-breathed. The Spirit of God in the mind and heart of the sacred writer moves him to write that which God would have men regard as His word. It is evident from the sacred writings that there is no setting aside of memory or reason or idiosyncrasy; there is an essential harmony between the Spirit and the writer; the latter is not a machine; he is redeemed from sin, renewed, sanctified, so that there may be no intermingling of his own sinful ideas with the breathings of the Spirit. The question does not relate so much to the process in the mind of the writer, as to the product, the writing; it is this that is said to be inspired. Scripture was gradually built up; it exhibits a gradual development; first the blade, then the ear, then the full corn of the ear; and we need not be surprised if the standard finally reached in the New Testament was but dimly and defectively intimated in ages when men had not been sufficiently educated in religion to comprehend the perfect. The successive writers in these successive ages were under the guidance of the same Holy Spirit, but in the nature of things his communications bore relation to the measure of their capacity to grasp them, and were more limited or more shrouded in the earliest writers than in the later.

—SATAN. The word means *adversary*, *accuser*. So the Greek word *diabolos*, devil, means *accuser*, *calumniator*. The teaching of the Bible is that Satan and his associate evil spirits were originally servants of God and fell from their high estate. They have access to the heart of man and their great aim is to assimilate it to themselves and make it an agent of their own. What the Bible says of them, it says of them in their relation to man. They have great power, but they have no power to force their way into the heart of man. The door of the heart opens only from the inside. Satan has no more power over us than we concede to him. It is in our strength that he

has strength; and the powers that we concede to him we cannot recover from him; a greater than ourselves is needed to effect the restitution. His great aim is to disguise himself and his greatest victory is to be unrecognized. He willingly lets those who are led captive by him at his will, imagine themselves free and self-moved, so subtly are they manipulated by him. Many men scoff at the idea that there is such a being, and in so doing only show how completely they are enthralled by him. His chief desire is that men should do what is pleasing in their own sight. The Son of God was manifested to destroy the works of the devil; but in order to destroy them it was necessary first that he should reveal them, strip the veil from him. The emancipation of man begins with the discovery of the power that enthral him. Battling with that power he is defeated and then discovers his need of a higher even a divine power, that he may be disenthralled. The sign of victory over the adversary, is the witness of the Spirit of God in our hearts. We need to be filled with the Spirit that the adversary may find no place in us. The feeblest Christian, if a true believer, quenches all the fiery darts of the enemy.

—THAT union of believers for which Christ prayed, and with which he showed the triumphs of the Gospel to be essentially allied, is not to be promoted by opposing the denominations in which believers are found gathered, but by seeking to present every man perfect in Christ Jesus. Believers must be brought into greater union with Christ, in order that they may be drawn nearer to one another. The same divine process that tends to differentiate those who are truly Christ's from those that are but nominally his, will also tend to bind the former, in different churches, together. The Lord prays for their separation from the world, and for their sanctification by the truth, as well as for their oneness. As a matter of fact we find that they who have entered into the experience of an ever-victorious faith are bound together by ties stronger than denominational. In this process the denominations are not antagonized or denounced. Let Christians of different churches be on the look-out for opportunities of showing their mutual love, by uniting in prayer with God's children, by cooperating in evangelistic efforts, by meeting to study God's word &c. We do not want the basis of new denominations made by anti-denominational movements. We observe that in Scotland, Christian Unions have been formed in many of the Counties. There is the Ayrshire Christian Union, the Perthshire Christian Union, the Galloway, the Lanarkshire and others. Colonel Oldham, well-remembered by many in Bombay, is President of the Perthshire Christian Union. Earnest men of various churches, interested in the spiritual growth of Christians and in the salvation of sinners,

unite in these Associations, holding meetings in different churches by turns. We find accounts of them in the *Reaper*, which is itself published by the Ayrshire Christian Union, and it strikes us that they are doing an important work.

—THE *Indu-Prakash* has an article entitled "Sir Arthur Phayre on Christian Missions in India." Our contemporary seems to have confounded the late Sir Arthur Phayre with his brother, Lieut.-General Sir Robert Phayre. Some remarks made by Sir Robert at one of the recent May meetings are evidently the basis of the notice. The *Indu-Prakash* says:—

We are not hopeful about the propagation of Christianity in India, and think that the future religion of this country is destined to be the pure monotheistic faith of our ancient forefathers, who have left us a heritage, rich in its wisdom, devotion and sanctity, in the religious literature of the country. At the same time we must say that Christian missionaries did in the past as they are doing at present much for the country, and it would be the height of ingratitude to ignore their services. Sir Arthur Phayre complains that Native papers and the Natives write and speak a great deal against Christian missionaries and Christianity. We do not deny that Christian missionaries like others have their maligners and traducers, but the educated natives who, and the respectable native papers which, unjustly revile the missionaries are, we believe, exceptionally few. At the same time the missionaries ought to remember that when they speak and preach against the Hindu religion they expose their own religion to the attacks of the Hindu, and naturally it becomes then a matter of "give and take" as it would in any other country and among any other people. There are perhaps no other people in the world who are so tolerant of other religions as the Hindus, who, as stated by a Brahman to a Christian missionary, whom Sidney Smith quotes in one of his essays, believe that all religions are alike, and the way to heaven is open to all, heaven being "like a palace which has many doors, at which people may enter."

So far as our observation goes, it is true that attacks on missions and missionaries in vernacular papers, are infrequent in these days, compared with what they once were. There is, however, a good deal of antagonism towards Christianity, among educated Natives, and the ground of it is intimated in the remarks just quoted. It is the refusal of Christianity to enter into any compromise with other religions, to live and let live, that embitters so many of our Native friends. It was so when the Gospel began to be diffused. The religion of the Greeks and Romans had nothing to say against new cults, the introduction of new objects of worship, and it was constantly widening its Pantheon to take in the divinities of other nations. But the thing which made Christians so odious was that the latter insisted upon the renunciation of the polytheism and idolatry of the time, recognizing no other name than that of Christ whereby men might be saved. Christ had told his disciples at the outset that they would be hated of all men, for his Name's sake. If religion is simply what men have found out for themselves about God and the way of salvation, &c., there will naturally be as many at least as there are nations. But the root idea of the Gospel is that it is the utterance of God for all mankind. Missionaries understand that they have in the Gospel the standard

by which all religions (so-called) shall be tried, and by it they try the systems that men cling to. They have no objection whatever to have the Bible tested; they recognize and constantly proclaim the right of men to prove all things. In all these discussions, a meek and lowly spirit is becoming. No man should be freer from pride and disdain than the Christian, conscious that he owes everything he has or can have, to the unmerited mercy of God.

—WHAT was contained in the cup used by our Lord in instituting the Commemorative Supper? All that he himself tells us about it is that it was 'the fruit of the vine.' It was that which the Jews used in the Passover meal. It is usually spoken of as wine. We have more than once referred to the fact that the Jews to this day, in the different countries where they are scattered, use a preparation of raisins made at the time, carefully avoiding the use of fermented wine. We know not how this can be accounted for, except on the supposition that such was their usage before their dispersion. If this preparation was called wine, it shows that the word *wine* was not restricted to fermented liquor. Rev. A. J. Gordon, editor of the *Watchword*, maintains that *leaven* and *ferment* are one, and that the prohibition of the former includes the latter. With reference to Jewish Passover usage, he says:—

In order to get information on this point, I inquired of two Hebrew neighbours of the most rigid Orthodox school,—one a rabbi and the other a layman, very zealous for the law, and received the following answers.

Rev. Simeon Reinstein, Rabbi of the Church Street Synagogue in Boston, says:—

"In our passover service all fermented liquors are forbidden; nor are they allowed to be in the house during the seven days of the passover season. The wine which we use in the passover is made from pure raisins, and is unfermented."

The next testimony is from one of the most prominent and intelligent Hebrews in our city belonging to the extreme Orthodox school. He says:—

"In reply to your question concerning the usages of our holy passover, I hereby certify that no fermented liquors are allowed in our passover services, or even in our dwellings, and in all my experience as a Hebrew I have never known fermented wine to be used in that rite, it being contrary to the law of Moses and all our traditions. I would further refer you for confirmation of my statement to learned rabbis—men of the highest rank and true to the faith of their forefathers: Lord Rothschild, Irving Park, London; Rev. Dr. Marcus Alder, Chief Rabbi of London; Rev. Dr. Ludac of Paris; Rev. S. Morais, Philadelphia; Dr. Lowe Bradstans, Kent, Eng.; Rev. H. P. Mendes, New York; Hon. I. P. Solomon, editor of the *Hebrew Standard*, New York, and to every Israelite all over the known world who believes in the promised restoration of Zion and in the words which we repeat in the passover service. 'This year, here; next year in Palestine.'"

ALFRED A. MARCUS.

BOSTON, Shebat 27, A. M. 5747.

A large number of testimonials to the same effect have been published; but I have preferred to confine myself to those for whose genuineness I can personally vouch. I believe that the evidence is overwhelming that the Hebrew interpretation of the passover law, and the prevailing usage in the Orthodox synagogues, is such as these letters indicate.

Observe that Rabbi Reinstein speaks of the preparation from raisins as *wine*. "The

wine which we use in the passover is made from pure raisins." Yet how often have we seen it affirmed most positively that the Hebrews knew nothing of any wine that was unfermented, and that there was no such thing.

—THE power of Pentecost was in the *fact* then carried home to the convictions of men that Jesus of Nazareth was at the right hand of the Majesty of heaven. It was not in any oratory or peculiarity of expression; there was no need of anything of the kind. To the three thousand, an hour before, Jesus of Nazareth was a convicted impostor, executed by the authorities, repudiated by heaven; his body was smouldering in some sepulchre; his cause was annihilated. Now, he was the elect of heaven, the well-beloved Son of God, the Messiah, in executing whom the people of Jerusalem had shown themselves in open warfare with God who had raised him from the dead and invested him with all power in heaven and in earth. This fact was demonstrated by the descent of the Holy Spirit upon the disciples, and by the supernatural power with which they were endued. "He hath shed forth this which ye now see and hear." And what the preacher wants to show men to-day is the fact that Christ is at the right hand of God.

—THE great Demonstration meeting in Exeter Hall, to give expression to the feeling aroused in England by the retention of the C. D. Acts in India and the Colonies, came off May 20th, and was in point of numbers an immense success. Among the speakers were Rev. Hugh P. Hughes, Mrs. Booth, Mrs. Josephine Butler and others.

—THE Rev. Mr. Bell Cox has been quickly let out of prison, by some application of the Public Worship Regulation Act.

NOTICES OF BOOKS AND REPORTS.

Proofs of the Divinity of Our Lord.—By Rev. Nehemiah Goreh. (2nd Notice.) The author of this work tells how he himself—when troubled with doubts of the divinity of Christ—attained conviction of its truth by observing the proofs for the divinity, yet distinct personality, of the Holy Spirit. As divinity here was conciliable with distinct personality so in the case of our Lord. This pamphlet seems to have had its origin in a letter to the author, embodying some difficulties, with special reference to the Athanasian Creed. As we have already said, we think the author would have done better to confine himself to the testimony of Scripture. Romanists wish men to receive all statements of Scriptural doctrine, on the simple testimony of what they call the Church, and their chief concern, in all such discussions, is to get the Church recognized and silence every tongue with her testimony. This is a great mistake. It is by the word that we come to the knowledge of the Church, not *vice versa*. Paul was greatly delighted with the Jews of Berea because they searched the Scriptures to see if Paul's teaching was borne out by them. And we cannot but think it was a mistake for the writer of this pamphlet to embarrass the discussion by the question of the true Church. What if it should turn out that the true Church consists of all those of all de-

nominations who hear the sayings of Christ and do them, Matt. 7: 24. We quote from this pamphlet a passage to which we referred last week:—

That Christianity which was taught from the beginning and is preserved up to this day, is the true Christianity, and the true Church has preserved that Christianity up to this day; and we say, relying on the promise of Christ, that it will preserve it to the end of the world. The Roman Church has added indeed some things new to the true Christianity, which are neither taught in Scripture, nor handed down by the Apostolic tradition as a part of the Christian revelation. But she has not rejected any of those doctrines which have been handed down from the beginning, but firmly adheres to them. Therefore, we consider her to be a true portion of the Catholic Church. She, however, sadly needs to be reformed.

If this be so, how surprising that the Church of Rome should have been for centuries so bitterly opposed to the diffusion of the Bible in the vernacular. She has put to death thousands of persons because they would not cease reading the Bible. She nominally allows the principal dogmas of the Bible, many of them at least, but neutralizes and virtually abrogates them, by introducing others of her own. The malediction of the word of God (Rev. 22) is as much against these additions as against subtractions. The doctrines of Purgatory, Penances, Good works, the Sacrifice of the Mass, the Priesthood, the Papacy, &c., &c., make havoc of the simple teachings of the Gospel.

Report of the Allahabad Diocesan Church Conference. Jan. 1887.—The Church Councils formed in India, in connection with Church of England Missions, have been found useful as a means of developing the Native Church and giving the Native ministerial brethren a deeper sense of their responsibility to lead their flock aright. Judging by this Report, the European ministers are still very prominent in the discussions. A paper was read by Mr. G. E. Knox, C.S., on the question of the National Church; another by Mr. L. Simeon, and one by Mr. E. Phillips were on the Need of Diocesan Lay Associations and their management. The Rev. J. F. Scobell dealt with the Spiritual Needs of the Diocese. There is much that is suggestive and worthy of consideration in this pamphlet. Lucknow. Church Mission Press. 4 annas.

Report of Seamen's Mission (M.E. Church) Karachi. It is creditable to the members and officers of the M. E. Church at Karachi that they have thrown themselves so heartily into the work of giving a Christian greeting to the Seamen visiting their harbour, and that they have coped so successfully with the difficulties of the case. Vessels visited, 125; services ashore, 67. There is a missionary in charge, well adapted for this particular work. Nearly Rs. 2,800 were contributed, afloat and on shore.

The Indian Purity Trumpet, June, contains a good deal of valuable information and much-needed exhortation on the important subject of which it treats.

Report of the Am. Free Baptist Mission in S. Bengal. This Report opens with an expression of thankfulness for a strong reinforcement: Dr. Batcheler, a son of the veteran missionary of that name, his wife, Rev. A. B. Boyer and wife, Miss Hooper and Miss Butts. This Mission numbers 23 missionaries, male and female, 18 Native preachers, 22 Bible women, 12 Colporteurs, 25 Zenana teachers, and 114 school-teachers. The region occupied is West of the lower part of the Hooghly, 100 miles by 150. Languages, Oriya, Bengali, Santhali. The Balasore church supports its own minister. Added last year by baptism, 37; by letter 28; total of communicants, 578: Native contributions, Rs. 598. The educational work of the Mission embraces Vernacular Schools, Orphanages, Training Schools, for both sexes; Jungal and Ragged Schools, an Industrial School, a Bible School, Zenana schools. Dr. Batcheler reports 3,000 patients at the Balasore dispensary. Minor surgical operations have been frequent. Miss Phillips looks after medical work at Santipore. A good deal of evangelistic work was done on tours.

The Queen Empress of India and her Family. A Jubilee Sketch for Indian Readers. Christian Vernacular Education Society, Madras. 3 as. This sketch can be read in 20 or 30 minutes. It is very nicely illustrated. The principal events in the life of H. M. are here delineated. It will prove an attractive book to many in this land. It should be in every family in India that is without larger and more elaborate histories of H. M.'s reign.

Travelling, by Land, on Sea, and through the Air. This work is of the same form, and is also largely illustrated. There is much in it that will attract the attention of the young. This also is published by the Chr. Ver. Ed. Socy., and is sold at 2 annas. It ought to be very popular.

WE are favoured with copies of the following: Report of the Chr. Ver. Ed. Socy's Madras Branch. Report of the Madras Rel. Tract Society. Manual of Hinduism, Part II, Marathi.

INTERNATIONAL BIBLE STUDY.

June 19.—,—Ex. 20: 12-21.

See last Guardian.

June 26.—,—Review, or Ex. 35: 20-29.

THIS is the last Sabbath of the quarter, and a review of the lessons of the quarter is the proper work of the day in the Sunday Schools. The American Sunday School Union offers us as an alternative, a Missionary Lesson, Ex. 35: 20-29.

The tabernacle was to be built. It was to be constructed according to God's own design, but the materials were to be furnished by the people, and care was taken that all should have an opportunity of contributing something towards it. After all the congregation of the children of Israel had received instruction from Moses as to the articles required for its erection, completion and ornament, they went away, each one to his tent, to know what things they could

find that would contribute to this mansion for God, their Guide and King.

"And they came every one whose heart stirred him up, and every one whom his spirit made willing and brought the Lord's offering, for the work of the tent of meeting and for all the service thereof, and for the holy garments." This was no compulsory tax which left men without option. The house of the Lord is not to be erected by tithes wrung *volens volens* from the people, an assessment levied upon them. The essence of the whole movement was voluntariness. Every one whose heart stirred him up and every one whose spirit made him willing. Many a man gives grudgingly what is demanded of him authoritatively, who would give delightedly if the appeal were to his gratitude and devotion. The angels of heaven would have joyously engaged in the erection of this tabernacle, and the treasury of heaven could have easily spared what was required for its construction and adornment; but God preferred that something should be gladly given out of each Israelite home, to make a home for Him who had brought them out of Egyptian slavery to be his peculiar people.

So they hastened to their tents and began to overhaul their sacks and bundles to find if they had anything of value, of beauty, of utility, to offer as their contribution to the holy pavilion of God. And what a pleasure it was to find that they had something. Whatever it was, now that they looked upon it as devoted to God and appropriated to the honour and dignity of their King, it had a beauty and an excellence in their eyes that it never had had before. For by their joyous presentation of it to the Leader and Commander, it was translated out of the kingdom of self, the kingdom of a usurper, the kingdom of meanness and darkness and humiliation into the glorious kingdom of the Lord of Creation. It is not the possessor that is honoured by the possession, but it is the possession that gets its value from the one to whom it belongs and is sublime or contemptible according to his worth. There are men called millionaires who fancy they have vast wealth; but their gold is not gold, it is dross, so long as it is made to minister to their wretched self. Presented to Him who sits upon the throne, whose nature and whose name is Love, it will become gold tried in the fire, a thing of beauty and honour forever.

There is to be a tabernacle for our God, and it is given unto men, even unto the redeemed, to take part in the erection of that tabernacle, Rev. 21, 3, 24. And this is the Mission work to which we are now summoned. Rev. 14: 6. "And they came, both men and women." After 34 centuries we are beginning to recover the truth here embodied, that women as well as men have to do with the tabernacle of God. They brought broaches and ear-rings and signet-rings and armlets, all jewels of gold. One is reminded of the diversity and multitude of things offered by the men and women of our times for Mr. Muller's Bristol orphanages. Some of the Israelites were without these trinkets; but they had pieces of cloth of different colours, linen and the like. Some had dyed skins. Some had articles of silver; some had brass; some acacia wood. It now began to appear what was the meaning of the providence that inclined the Egyptians

to bestow their valuables upon the Israelites, to hasten their departure.

"And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, the blue, purple, scarlet, fine linen. And the women whose heart stirred them up in wisdom spun the goats' hair."

Under the dispensation of the Spirit, we learn to yield ourselves without reserve to God, learn that all our time is his, and all our labour is for him. Though it be that by which we get our daily bread, our labour is a free-will offering to God, and our daily bread is an expression of God's pure kindness. What a wonderful uplift is won for this poor life of ours, when women sew and teach and heal for God, and when men write and wield the anvil, and plough and sow for God.

"And the rulers brought the onyx-stones, and the stones to be set, for the ephod and for the breast-plate; and the spice and the oil; for the light, and for the anointing oil and for the sweet incense. The children of Israel brought a free-will offering unto the Lord; every man and every woman whose heart made them willing to bring for all the work which the Lord had commanded to be made by the hand of Moses."

In the 110th Psalm, which is a prophecy of the glorious kingdom of Messiah, we read, "Thy people offer themselves willingly in the day of thy power." This is that manifestation of the sons of God for which the whole creation groaneth and travaileth in pain together. This willing-heartedness is experienced when the law of God is written in our hearts and not merely in our memories, expressing not more truly the mind of God than our own mind. The question is no longer *What must I do*, *what must I give*; but *what may I do*, *give*, suffer for His Name's sake.

The Bombay Guardian.

SATURDAY, JUNE 18, 1887.

WATCHMEN ON THE WALLS OF ZION.

A VERY large part of the book of Isaiah relates to a condition of things that has not yet been witnessed on the earth. Though 25 centuries have gone by since these wonderful writings were penned, yet we are only now approaching the time when much that is contained in them shall be fulfilled. Take, for instance, the 60th chapter, beginning with the soul-inspiring words, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Darkness shall cover the earth, gross darkness the people; the greater part of the world shall still be plunged in the darkness of heathenism, when God shall suddenly cause his own glory to be seen upon his own people, and it shall be like the dayspring from on high. A good many people allow themselves to be mistified by the fact that these prophecies are expressed in the language of the Mosaic dispensation. The people of God appear as an elect nation, separated from all others, having a revelation of the will of God, all to themselves, all other nations being without a special revelation, abiding in the darkness

of heathenism. God has a temple where he condescends to dwell in the capital of the favoured land; sacrifices are there offered. The light of the glory of God beaming forth from Zion, from Jerusalem, penetrates the shrouded darkness of the nations of the world, convincing them that Jehovah is the true God and that the Jews are his chosen people, and that the truth is with them. Immediately, the nations are found streaming towards this favoured land, eager to know the things which they have hitherto despised and rejected. The people of Midian and Ephah are there with multitudes of camels and dromedaries; Sheba has her representatives with gold and incense; and from Kedar and Nebaioth immense herds of rams and sheep are brought to be offered as sacrifices. The ships of Tarshish set sail from distant points to carry the pilgrims who have caught a distant glimpse of the glory that at last crowns the city of the living God.

All this is in language that was appropriate to that dispensation, when they who had the truth were descendants of Abraham, dwelling in the promised land, surrounded by but separated from the other nations of the world, until the Messiah should come and restore all things. The Messiah came, but not as the Jews expected; he came not to give them national independence and sovereignty, but to break down the middle wall of partition, convince all mankind of sin, make an atonement for the sins of men, establish the kingdom of God in the hearts of men, a universal kingdom of righteousness, peace and joy in the Holy Ghost. Rejecting the Messiah, the Jews as a nation put themselves out of the favoured position previously assigned them, and the promises became the inheritance of those among all nations who are by faith children of Abraham. These promises are so quoted and applied by the Apostles. See 2 Cor. 6:17, 18; 7:1. Hebrews 8th chap., Heb. 12:18-24, and many other passages.

In Isaiah 62:1, we read: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness and her salvation as a lamp that burneth." Here the prophet speaking in the name of a long procession of men of God, filing down through the ages, and in the name of a large body of godly men and women living just before the glorious dawn of which he prophecies, declares his purpose to do what in him lies to bring in that hallowed day, by waiting with all assiduity upon God to cause it to appear. We of the present day are specially called upon to take this pledge, and enter into a solemn league with God and with one another to continue in intercession for the manifestation of the glory of God in Zion.

Midian and Ephah and Sheba, Kedar and Nebaioth have passed away and other nations have come in their place. The Jews, rejecting God's Messiah, are no longer God's people; Palestine can never more be the abode of God's peculiar people, for this would necessitate the replunging of all the nations of the world into heathenism; the re-erection of a temple at Jerusalem would be a backsliding of 2,000 years. The people of God are they who are united to Christ by a living faith, who find God everywhere,

who love Samaritans, Gentiles, and all mankind. They are called upon to band themselves to wait upon God in unresting intercession till the Church of Christ shall be such as Christ will attest by enduing it with his own glory.

In the 6th verse of Isaiah 62, God says: I have set watchmen upon thy walls, O Zion; they shall never hold their peace day nor night; ye that are the Lord's remembrancers, take ye no rest and give him no rest until he establish and make Jerusalem a praise in the earth. This is the vocation assigned by the great Head of the Church to those who sympathize with him in his ardent desire to see the world illumined by the glorious Gospel of God. Who of us will respond to this summons, and give ourselves to this benignant work of unintermitting prayer for the final triumph of Christ? For our encouragement, we have in Isaiah 61:10, 11 a picture of the New Jerusalem, the bride made ready for the bridegroom.

Thus, while we have in Isaiah 62:6, 7 the Head of the Church summoning his people to the work of watchful intercession, we have in verse 1 the response of the Isaiah-like to this summons, and in 61:10 the glorious result.

(In this connection we would draw the attention of our readers to the Prayer League mentioned weekly in our Notices.)

PLAIN PAPERS ON SCIENCE AND RELIGION.

XI.

The Existence of God.

THE MORAL ARGUMENT.

(Continued from our last.)

4. *Conscience implies a law behind it, as has already been intimated, and the perception or cognition of that law (the moral law) carries with it obligation.* Conscience exists as a consciousness of moral law; as an assertion of a rule of duty; as a sense of responsibility. When it pronounces an action right, it does so because it recognises it to be conformed to law; when it pronounces an action wrong, it does so because it recognises it to fall short of, or to be at variance with, law. But it claims to rule us only in virtue of recognising law which is over us; its authority is derived wholly from a law which it interprets and applies, but does not create. Conscience announces to each of us a moral law to which, whether obedience is rendered or not, we feel that obedience *ought to be rendered*; and if it is not, self-condemnation is the inevitable result. It propounds a law of duty as an ideal, which it behoves each one of us to attempt to realize, irrespective of consequences to ourselves. One thing is common to all the phenomena of conscience: however diverse may be men's apprehension of the law's content, still they have all the consciousness of a higher law for their will, which they have not themselves instituted, and which is binding upon all.

Then, conscience proclaims that we *ought* to obey the law; not that we *must*, but that we *ought*, to do what the moral sense perceives to be duty. This is the "categorical imperative" of philosophy—*thou shalt!* because *thou canst!* This sense of obligation is essentially different from a sense of propriety or feeling of expediency. It is something imposed upon us, from which neither we ourselves, nor others can free us. The essence of conscience consists not in this or that view of right and wrong, for this depends largely on training

and the opinions prevalent among a people; but it consists in the consciousness of duty and responsibility—in the necessity implied in the word *ought*. We may form wrong judgments, but once a judgment is reached as to what duty is, *oughtness* comes in—not merely it is best, most useful, or most pleasant in certain circumstances; but this I *ought* to do, this I *ought* not to do, under any circumstances whatever. Wherever man is found, this majestic “ought” will be found an inseparable and integral part of his moral nature. Professor Tyndal says “we are woven by a power not ourselves:” what power has woven this wondrous “ought” into the fabric of our being?

5 *The law behind conscience, and to which conscience always has respect, implies a Law-giver.* Law as truly implies some one to whom we are amenable, as thought implies a thinker and purpose a purposer. It implies some one who has a right to regulate our conduct, whose expressed will must be accepted as the thing to be done, and whose expressed prohibition of any matter must be accepted as a sufficient reason why the thing is not to be done. This has seemed to many profound philosophers so self-evident and indisputable, so decisive an argument for the existence of a personal Deity, that they have been willing to rely upon it exclusively. We would not go so far as this, as has already been remarked, but it is certainly worthy of notice that Kant, who rejected other arguments, regarded this founded on man's moral nature and the relation of conscience to the moral law, as all-sufficient and “capable of defying the utmost efforts of skepticism.” Sir Wm. Hamilton, also, affirmed that the only valid arguments for the existence of God, and for the immortality of the soul, rest on the ground of man's moral nature. Even Cicero says: It has always been the persuasion of all truly wise men that the moral law was not devised by man or introduced by nations, but is an eternal law to which the whole world must conform. Its ultimate basis is God, who commands and forbids. And this law is as old as the mind of God himself: Hence the law upon which all obligation is founded is truly and pre-eminently the mind of the Supreme Divinity” (*De Leg.* ii. 4). Further obedience to moral law, loyalty to conscience, fulfilment of obligation, secures physical well-being, social prosperity, mental peace, and the largest amount of happiness of which mankind are capable; proving that the moral law, naturally obnoxious to men, is perfectly adapted to our complex human nature. As law implies a lawgiver, so adaptation implies an adapter.

6 *Obligation implies and must have respect to, or centre in, a person.* If conscience leads to the recognition of any object, that object must have necessary moral relations to us; else conscience has as little to do with it, as it could have to do with the supposed inhabitants of another planetary world. That object must be a *personal* object; for to talk of the moral recognition of a force or a formula of regularity, is simply absurd. To say that we owe obligation to the authority of the human race, human Government and society, nature, or finite being in general, is equally so. Men might conceivably be removed to places where there are no legal, social, or conventional restraints of any kind upon them; but, though they would be not improbably maimed or stunted in their development by such an unnatural life, they would exist, and the feeling of obligation, as also the distinction between right and wrong in the realm of conscience, would still remain. It is impossible that we can feel obligation to a thing. Nor can the feeling of obligation centre in ourselves; for the thing which feels the obligation cannot be the same as that to which the obligation is due. Nor can we owe it to men generally; for mankind can

have no right in themselves to demand at our hands the sacrifice of ourselves.

7. We are now ready to sum up. Who is the Lawgiver who has so authoritatively imposed this universally-binding moral law upon mankind? Who is the Person in whom this perpetual and universal sense of obligation centres? Who is the wonderful Adapter by whom the moral law has been so perfectly adapted to man's moral nature? Whose Voice is it that, though altogether uninvited and unwelcome, has sounded in the souls of men through all the ages, none having power to shut it out or silence it, or to educate themselves so as to grow out of its mysterious influence? We are shut up to the only rational and satisfactory conclusion, that Conscience is none other than the Voice of God—that the Law-giver, the adapter, the person, the being, who out of His own infinite fulness has so marvellously endowed man with a moral nature; making him capable of perceiving, obeying, and delighting in, a moral law, and of approving and disapproving actions and motives in the light of that law—is none other than the good, the just, the perfect and holy Lord God Almighty revealed in the Christian Scriptures. For, as Carlyle impressively puts it, “It is to all of us inconceivable, and this flatly, that evolution can exceed involution; or, that we can have intellect, emotion, conscience, as the gift of any power that has itself none of these to give.”

(To be continued.)

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

THE PAPAL PRIMACY.

To the Editor of the “*Bombay Guardian*.”

DEAR SIR,—You are right in your last issue in assuming that historic verity is one thing and “Nemo's” construction of it another. But as “Nemo” seems a peculiarly self-confident writer and as those ignorant of the facts may from his boastful statements, actually believe that he is dealing in facts, it may not be amiss to examine some of them a little. He furnishes us in his letter with excellent specimens of the Romish version and perversion of historic truths.

We first take up his statement that the title of “Universal Bishop” was given to the Roman Pontiff at the Council of Chalcedon (451) as it had previously been at the Council of Nice (325). But the fact is that the assembled Fathers at Chalcedon so far from giving to Leo of Rome the title of Universal Bishop “formally invested the Bishop of Constantinople with the same rank as the Bishop of Rome.” The Roman legates of Leo, unable to prevent the passing of this decree in the 15th of the Acts of the Council, withdrew, and in the 16th of these Acts (that referred to by “Nemo”) they entered their protest against it. The decree of the Chalcedon Council absolutely and deliberately repudiated the supremacy of the Roman Bishop and made the Bishop of Constantinople his equal. It is a fine specimen of “Nemo's” historic “knowledge and honesty” to represent the protest against the decree as the very decree itself. To use “Nemo's” elegant expression this seems very like “peddling about a lie.” We are asked to compare the supposed decree of the Chalcedon Council with the 6th Canon of the Council of Nice. We do so willingly. The Roman legates at Chalcedon appealed to this same Canon, but in Romish hands an important addition had been made to it viz., “*Ecclesia Romana semper habuit primatum*” (the Roman Church had always the primacy) but the Chalcedon Fathers had the Canon read to the Roman legates “in its original form” and the shamelessness of their contention was immediately exposed.

That Canon simply placed the Bishop of Rome on the same footing as the metropolitans of Alexandria and Antioch. So early was Roman forgery at work in the interests of holy mother church. In the original Canon the Bishop of Rome is not even mentioned first, that honour being given to the Bishop of Alexandria while he of Rome comes second. In the face of these facts “Nemo” has the hardihood to speak of “want of knowledge and honesty.”

In reference to this same Chalcedon Council we may give another specimen of Rome's method of dealing with facts. In the 3rd of the Acts of the Council, when sentence was passed on the Bishop Dioscurus, the Council used the following language about the Bishop of Rome,—“The holy and blessed Archbishop of the Roman See, Leo, &c.,” but in the Latin Acts of the Council sent by Pope Leo to the Gallic Bishops the Fathers at Chalcedon are made to say, “*Sanctus et beatissimus Papa caput universalis ecclesiae, Leo &c.*,” a rather serious interpolation this, but so Rome manufactures titles for herself, and nobodies, ignorant or worse, swallow her fictions and attempt to palm them off on the world for facts.

Till we saw “Nemo's” letter we did not believe that even Romish cavilling dare presume to dispute the facts in connection with Gregory's quarrel with John the Faster. “Nemo” does not in so many words deny them, this he dare not do, but in a very confident tone he has recourse to the very “convenient system” of questioning, thereby suggesting to those unacquainted with the facts that his questions are unanswerable.

(1) What Gregory thought of John the Faster's title of Universal Bishop can be best expressed in his own words. Writing to John he says, “If then he (Paul) could not tolerate that the members of the Lord's body should become attached to other heads than Christ, even though these heads were apostles, what will thou say, who by assuming the title of ‘Universal’ seekest to subject all Christ's members to thyself?” Again he asks “*Quis, rogo, in hoc tam perverso vocabulo, nisi ille ad unitandum proponitur*” Appealing to the Emperor Maurice he writes, “*Sed rogo, ut Imperialis Pietas penset, quia alia sunt frivola valde innoxia, atque alia valde nociva. Numquidnam cum se antichristus veniens Denm dixerit, frivolum valde erit, sed tamen nimis periculosum? Ego attem fidenter dico, quia quisquis se universalem Sacerdotem vocat, vel vocari desiderat, in elatione sua Antichristum præcurrit qui superbiendo se ceteris præponit.*” Here the Infallible Gregory informs us how we may know who the precursor of Antichrist is. It is not a case of the Roman Church condemning Gregory but it is Gregory the Saint, the Infallible, who condemns all the Roman Pontiffs since A. D. 607 for using this “dangerous,” “perverse,” “profane,” “infernal,” “Antichristian” title of Universal Bishop. In Gregory's language we may ask, “What will these Pontiffs say to Him, the Head of the Universal Church at the day of judgment?”

(2) “Nemo” next insinuates that Gregory's feelings were not aroused by this title being given to his rival—John of Constantinople. If the above passages mean anything they mean that he was intensely annoyed; but possibly Jesuitical casuistry may draw a distinction between this and his feelings being aroused. It is well known that the Emperor Maurice turned a deaf ear to all Gregory's appeals and John the Faster retained with the Emperor's sanction the hated title. But what sets Gregory's feelings in still bolder relief is his indecent delight at the assassination of Maurice by the usurper Phocas. Gregory “thanked Providence” and called on “the heavens to rejoice and the earth to be glad” on the accession of Phocas, which he recognised as “a glorious work of God.”

His infallible Saintship thus becomes a mere vulgar approver of murder. His letter of congratulation to Phocas, "Nemo" may read and meditate upon at his leisure, he will find it at "Lib. xiii. Ep. 31, ad Phocam Imp." Du Pui says the "Pontiff with much praise extolled the most cruel Phocas."

(3) "Nemo's" final insinuation is about John the Faster's right to the title of Universal Bishop. John was not the first to use it, and Justinian half a century before in his code had laid down that "the Church at Constantinople was the Head of all the other churches." In connexion with charges against Gregory Bishop of Antioch the Emperor Maurice summoned a Synod to meet at Constantinople in 587 to hear and issue the matter. At this meeting "John was honoured with the title of Universal Bishop." John derived his title rightly or wrongly from Christian Bishops in solemn conclave assembled—the Roman Bishop Boniface III derived his title of Universal Bishop from the murderer Phocas, suitable origin of a doctrine which in its time has caused the murder of tens of thousands. Will "Nemo" say, which of the two is of the most honorable origin.

What credence may be given to "Nemo's" statements may be easily gathered from the above examples. We have not space at present to refer to the doctrine of the Papal supremacy and illustrate it historically. Suffice it briefly to say that the Councils of Nice, Chalcedon and Quinisext placed the Bishop of Rome on the same footing as other bishops. The 6th General Council (68) anathematized Honorius Bishop of Rome for his monotheistic heresy. During the 5th, 6th, and 7th centuries, when the Roman Popes made vigorous efforts to extend their power, their claim of supremacy was repeatedly rejected by the North African, Italian, French, British, and Irish churches, and in the East it was never at any time acknowledged. There they invariably maintained the independence of the oriental churches, and successfully resisted the encroachments of the Papacy. From all which it is manifest that whatever Rome might claim she enjoyed no such supremacy as "Nemo" claims for her. Truth is unity, truth is consistency, says "Nemo."

With your permission, Mr. Editor, we may return to the subject, to learn something of Roman truth, as illustrated by Roman unity and Roman consistency.

VETA.

14th June, 1887.

DEAR MR. EDITOR,—Will you kindly insert the following in your next issue?

When I sent in my report for 1886 I quite forgot to insert the fact that Mr. J. Jackson, Principal of the Robert Money institution, kindly made the arrangements for the Marathi services during my absence from Bombay, himself also taking a very prominent part in the services as he has done on many a former occasion.

I wish to take this opportunity of expressing my regret for the omission and to thank Mr. Jackson for all his kind help.

Yours faithfully,

APPABI BAPUJI,

Native Minister,

Church Mission Society.

Malegaon, 15th June, 1887.

WORKERS WANTED.

SIR,—While General William Taylor is sending scores of self-supporting workers to Africa and Bishop William Booth is sending scores of disciples to India who are glad to live on the cheapest fare, why can we not have more workers raised up here from our Indian field? Is it for want of openings? Do our young Christians propose to sit here all the

life-day saying no man has hired us? Here is an effectual door standing open for several workers.

First. We want a writer (woman preferred) to attend to our correspondence, book sales, &c.

Second. We want active consecrated men as Colporteur Evangelists to go from station to station selling books and preaching the Gospel.

Third. Mrs. Gladwin wants an assistant in her Rescue work.

Fourth. A young man of business, ability and mechanical genius, willing to turn his hand to occasional carpentering will find a good opening.

We have written this call to England and America, but prefer to have workers, (Natives, Eurasians, &c.) raised up in India. Those who are already employed in Mission work need not apply.

For qualifications see Acts 6th chapter and write to the undersigned for particulars as to duties, support, &c.

W. J. GLADWIN,

Grant Road Bridge,

Bombay.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.

(Opposite the Byculla Club.)

Pastor—Rev. William Bell, M. A.

Sunday Services at 11 a. m. and 6 p. m.

FREE CHURCH.—ESPLANADE.

Pastor—Rev. John Forgan.

Sabbath Service, 6 p. m.

AMBROSI FREE CHURCH.

GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH

APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p. m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work.

WESLEYAN METHODIST SERVICES.

June 19th.

Colaba Causeway (opposite Tram offices) 7 a. m. and 6 p. m.—Rev. G. W. Clutterbuck.

Special Service, 8-30 p. m.

Sunday-school, 4 p. m.

Tuesday, Class-meeting 6 p. m.

Wednesday, Service 6-30 p. m.

Saturday Prayer-meeting 6 p. m.

Parel Road, Byculla, 9 a. m. and 6 p. m., Mr. J. J. Staples.

Sunday School, 4 p. m.

Tuesday Class-meeting 7-30 p. m.

Thursday, 7-30 p. m., Rev. G. W. Clutterbuck.—Cordial invitation to all.

BOMBAY DISTRICT PRAYER LEAGUE.

At the close of the Annual Conference Session at Madras, the Methodist preachers of the Bombay District covenanted together to set apart some portion of every Saturday evening for special prayer for one another and for blessing on the work of God throughout the whole district. The preachers will be very glad to have members of the Church unite with them. No formal organization is intended.

As suggestive themes for meditation and to give harmony and definiteness to our petitions the following passages are suggested:—

June 18—Isa. 25:7. "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations."

„ 25—2 Cor. 1:24. "Not that we have lordship over your faith, but are helpers of your joy: for by faith ye stand."—(R. V.)

Epitome of News.

SATURDAY, JUNE 11.

—In a recently published letter on the subject of free churches, Dr. W. S. Rainsford, the rector of St. George's Episcopal Church in New York city, where the free system is applied with great success, makes these trenchant remarks:—

If a free church is a success, if its services are at all largely attended, those who come are of necessity subjected to more or less inconvenience; they cannot always sit in the same seats; they may, in some instances, be obliged to come some short time before the service begins; they are, in short, called upon to undergo some very real though small self-denials for the cause's sake. Now as a matter of fact, a large proportion of our church people, in going to a place of worship on Sunday, are chiefly anxious to find a preacher who suits them and a seat in which they can be comfortable. The idea of self-denial, the idea of foregoing their own comfort for the sake of others, the idea of helping the public to see that the true idea of the Christian church is not a place where a few can have special spiritual advantages, but that the church should rather be the living embodiment, both in its services and in its very buildings, of the Gospel of Jesus Christ—this idea, I say, does not occur to them. If they cannot be quite comfortable, they will go somewhere where they can. If they cannot get the same seat five minutes after service begins, they will go somewhere where they can. They are not, in short, converted up to the point of free churchism. It does not occur to them that their weekly services should possibly involve any self-denial; and the result of these facts is this; that the larger proportion of well-to-do people who can afford to pay a hundred dollars, or often several hundred dollars, for a pew, prefer to have a pew of their own, and will not be found in a free church.

—Charles W. Ward, the Episcopal rector of Englewood, N. J., who failed in an attempt upon the lives of his wife, his infant daughter, and himself, on Feb. 22nd, was found dead May 4th by his physician, Dr. J. W. Wilson, at Rockland Lake. Chloral did it.

—The Chinese Government has granted the exclusive privilege to an American syndicate of using the telephone in China for thirty years.

—*Times of India*; London, 10: Major Euan-Smith has been appointed to Zanzibar, vice Sir John Kirk.

MONDAY, JUNE 13.

—It is a curious commentary, observes the *Pioneer*, on the fruits of the high education

which has been given to the natives of this country that in the Bill which has been introduced this week into the Legislative Council for establishing a University at Allahabad it is found necessary to have a special clause setting forth the pains and penalties for tampering with examination papers. The state of things that is chronic at Lahore shows how the development of the native intellect has gone hand in hand so far with the development of dishonesty and fraud.

TUESDAY, JUNE 14.

—News has been received in Dublin of the Phoenix Park informers, sent by the Government to various colonies some three and a half years ago after the invincible trials. Kavanagh, the carman, has been dead some time. He always drank hard, and after leaving Ireland went from bad to worse, and finally succumbed to delirium tremens. Joe Smith, the man who, from working for the Board of Works in making repairs at Dublin Castle knew Mr. Burke, and pointed him out to the assassins, is also dead. He died under much the same circumstances as Kavanagh. Peter Carey, brother of the notorious James Carey, shot by O'Donnell, has done remarkably well, and is now in prosperous circumstances in one of the colonies. He was, when in Dublin, always regarded as a sober, steady, and clever artisan. Bob Farrell, the van-driver, who first turned informer, is also doing well in another of the colonies.

—*Bangalore Spectator*: A European gentleman resident in Bangalore, lately succeeded in obtaining arrack vendor's licenses for the Native members of his household. He obtained one for his wife's ayah, one for a relative of the ayah, one for his gardener, and one for his maistry. How very lucky natives are to get service under such a kind master! And yet it is said that the days of European influence and patronage are for ever fled!

—*Indu Prakash*: In August 1884 the *Maratha* was ready to swallow everything Mr. Malabari said. In its issue of August 24, 1884, it "hailed the appearance of these Notes with feelings of unfeigned pleasure." It proceeded to "the delightful duty of reviewing them," and so far from making a single attempt to point out any exaggeration, it approved of everything stated in the Notes. "We are aware"—said the *Maratha* on the subject of infant marriage—"of many instances in which a boy on his fours is married to a girl in cradle. What can be more foolish than this? What can be more exasperating?" Then it quoted that portion of Mr. Malabari's Note on Infant Marriage, where he had described the effects of such marriage, among which "a disorganized household, leading perhaps to sin," was one. The italics are ours. Here was an exaggerated and wild statement, of which neither Mr. Ranade nor Mr. Modak has been guilty, so far as we are aware. But the *Maratha* gulped it down readily at the time. Nay, more. Mr. Malabari has been charged with blackening the character of Hindu widows. The *Maratha* in 1884 heartily joined him in the attempt. Here is what that paper said:—

"Instances are not wanting to show that this enforced widowhood had led to the perpetration of many crimes. Abortion is very often resorted to by these poor unfortunate widows in order to escape the blame of our society. How many times, however, we hear of the cases of infanticide? The number of cases brought to light sinks into insignificance when put side by side with the number of cases which are suppressed."

The italics are again ours. Now, Mr. Malabari has been charged by the papers opposed to him with defaming the character of Hindu widows. And the quotation from the *Maratha* shows that in 1884 it was quite ready to go the length Mr. Malabari went. Further, while it is now running down Mr. Ranade and other supporters of the cause of

reform, the *Maratha*, in its issue of the 3rd January 1886, spoke of them—of the men who "kept up the controversy started by Mr. Malabari"—as "steady but far-seeing reformers." After this, let not the *Maratha* try to mislead the public by denouncing Mr. Ranade, Mr. Modak or Mr. Malabari, for the fact remains that the *Maratha* has changed sides quietly and is ready to eat its own words.

—*Indian Witness*: We have read a request for missionaries in the *Church Missionary Gleaner* for May, which is very simple and comprehensive. The conditions are; "whole-hearted missionaries, physically strong, and thoroughly understanding the principle, 'in honor preferring one another.'" How blessed would be the results of applying these crucial tests to every one called to mission fields! The first condition is the most comprehensive, but we hardly know which one is the most important. We believe in the trinity, and wish all missionary boards and secretaries would "nail" this requisition to the "mast."

—Same: The Rev. G. Pearce of the Baptist Mission, Calcutta, was born at Canterbury, Kent, 1799, and died at Ootacamund, June 6th 1887. Mr. Pearce was educated at Stephen's College, London, (now Regents Park College), ordained in June 1826 and came to India the same year. His long career as a Missionary was devoted to vernacular preaching, and translating religious books for native Christians and others. He is the author of a hymn book, and several tracts on religious subjects. He had charge of the village churches south of Calcutta and was very successful in training native Christians in Christian duty and activity. For many years he carried on a Theological class, for the preparation of Native ministers. About ten of the 61 years of his missionary life were devoted to furloughs, for the restoration of health. About 15 years ago he was compelled, by age and feebleness, to retire from active work in Bengal, and he removed to Ootacamund. But "his spirit was stirred," by seeing the needs of the perishing, and with the zeal of a true missionary he began the study of Tamil, in order that he might preach the Gospel to the poor and needy. In the meantime he commenced preaching in English and continued earnest in every good work. Mr. Pearce was a man of strong individuality, earnest and faithful in his Christian work and ready to follow his convictions, even if they compelled him to stand alone. He earned and retained the love and esteem of his brethren through his life. As age and feebleness crept over him, he became blind, deaf and helpless; but to-day he sees the King in His beauty, and hears the all-comprehensive and satisfying greeting; "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

—The *Reaper's* London correspondent speaks thus of 186 Aldersgate-street: Now, and for some years, the Prince of Peace has given to the noon-prayer hour here much hallowed blending of, literally, heart, hand, and head effort from all evangelical Christians—in a marvellous degree at times. Denominational and non-denominational here are one in Him. Whatever the Christian visitor to the metropolis misses, let him come here, near St. Paul's, nearer the General Post Office, the building being the City Y. M. C. A. Offices. The general secretary, Mr. Robert Burn, is indeed a man of love, and a man to love. Sunday and week-day evenings have frequent evangelistic and report meetings; but the mid-day hour for prayer, from Monday to Saturday, is fit for saint or sinner. The chairmen for the six days are—Monday, Mr. Robert Paton, lay-preacher, and always the hon. secretary for Mr. Moody's meetings when in Britain or Ireland; Tuesday, Mr. Hodder, starter of the admirable *British Weekly*; Wednesday, Mr. Colin Young, highlander, of Inverness, a

private visitor among parish families; Thursday, Mr. George Williams, the aged but potent, ever-young founder of the first Y. M. C. A., whom Mr. Moody crossed the Atlantic to see; Friday, Mr. R. C. Morgan, the devoted editor of the blessed *Christian*; and Saturday, Mr. George Kelsey, evangelist by pen as well as voice. Monday, evangelistic work is often reported; Tuesday, foreign; Wednesday, Israel; Thursday, home piety is prayed for; Friday, at times literature; Saturday, prayer for Lord's-day blessing.

WEDNESDAY, JUNE 15.

—The *Str. Khedive*, with English Mails, left Aden for Bombay, Tuesday, 2 p. m.

—*Times of India*; Allahabad, 14: The Russians have laid twenty miles of railway southwards from Charjui, and have marked out to the Kham-i-Ab Frontier.

—*Bombay Gazette*: News has been received in Bombay of the total wreck of the s. s. *Teddington*, which left Bombay on the 28th of last month, under Captain Free, with a cargo of wheat, bound for Gibraltar. The *Teddington* is stated to have foundered on the Avocet Rock, near Aden, 5 miles East by North $\frac{1}{2}$ North. The crew were fortunately saved, and according to information contained in a telegram to the Port Officer, have been sent home from Perim.

—Same: From to-day the night train-service over the Ghauts is suspended. As a proof of the wisdom of this course, it may be mentioned that during Saturday night's storm, shortly after the train from Poona had passed through over five tunnels, a landslip occurred causing a block for several hours. A mass of three tons of rock fell on to the rails and was only with difficulty removed.

—*Chr. Worker*: We believe that there is some prospect of a full biography of the late Paxton Hood being given to the world; but, in the meantime, the memorial volume, prepared by Mr. G. H. Giddins, and issued by Messrs. James Clarke and Co., will certainly be appreciated by the admirers of the late author and preacher. Probably Mr. Giddins will be thought by many to rate his subject too highly; but otherwise he brings out well the characteristics of the departed; and one shall not be far wrong in saying that Mr. Hood had more than most men the overflowing sympathy of the true philanthropist. In other respects, his rage for books was perhaps hardly ever equalled by any working pastor. "Another time, and again in Fleet-street, we met him," it is remarked. "He had been busy at the bookstalls of Holywell-street, and the Strand, and Holborn, and was quite as at home with those in Paris, on the Quai d'Orsay, or down by the Pont Neuf. Books in his hands, books under his arms, books swelling to their utmost proportions his coat-tail pockets, and books, as he told us, in his hat! 'All sorts of books,' he said, 'books on surgery, books of travel, poetry, biography, homœopathy, galvanism—they'll all come in useful some day;' and sure enough they did, for only a Sunday or two later many of them had been pressed into the preparation for the pulpit service. What a library he had! What endless stores of books—twelve tons weight of them when he removed from Barnsbury to Manchester." Would he not have done more if he had been less encumbered? To choose some one department, and then to endeavour to excel in it, seems to be the most effective method of working in a world in which life is too short to master everything.

—*China's Millions*: The first mail from China received by Mr. Taylor, after arrival in England, was a very cheering one. Before he left China, more than a hundred persons had been baptised in South Shan-si. Now, he writes that Mr. William Kay reports thirty ready for baptism west of the Fen River; Mr. Benjamin Bagnall has baptised six in P'ing-yang, connected with new parts of the work;

and Mr. Stanley P. Smith reports the baptism of fifty-six at Hung-tung. Shall we not, says Mr. Taylor, "rejoice and be glad" with them?

—*Eastern Star*: We are very sorry to have to notice in our columns the death at the General Hospital, on Thursday afternoon at about 2 o'clock, of the Rev. P. Rajahgopal, pastor of the Anderson Memorial Church, Madras, aged sixty-five years. For some time past, the deceased had not been enjoying good health. The immediate cause of death, however, was diabetes and a carbuncle which latter broke out in several places on the back. Last week, the deceased became aware of what he thought boils on his back; and attributing the attack to the severe heat in Madras, he went to Bangalore under the impression that the change of climate might give him some amount of relief. But here more alarming symptoms began to manifest themselves, and here too was learnt for the first time the fact that what he had imagined to be ordinary boils was in reality a fatal carbuncle. The deceased then hurried back to Madras, and after arranging his papers and other things, went on Monday last into the General Hospital for treatment, where, owing to the patient's extreme debility and exhaustion, the carbuncle was not operated upon, though every care was taken to minimise, as much as possible, the pain of the sufferer. Here the patient grew worse, and rapidly sinking down, lost all consciousness on Wednesday afternoon, and continued in that state throughout that night and Thursday forenoon. He expired at about 2 o'clock on the afternoon of Thursday, and within an hour afterwards, his remains were conveyed to the Free Church, Esplanade, where they were laid throughout the night; and many repaired thither to have a last look at the face of the departed. The next morning (Friday), the Rev. J. Colville Peattie conducted the funeral service in the Church, and offered a very impressive prayer. Then the funeral procession moved from the Free Church, and reached the General Cemetery, Pursevaalkum, at about half past seven o'clock. The burial service was conducted by the Rev. J. N. Ogilvie, Senior Chaplain of the Church of Scotland, Madras.

—*Overland Mail*; May 27: The Iradé authorising the inauguration of the Turko-Serbian Railway, completing the junction between Salonica and the European system railways, has been promulgated. The works have now so far progressed that the line may be opened shortly throughout. Many preparations are being made which indicate that Salonica will receive a great increase of trade, and will become again an important seat of traffic between Asia and Europe, like Marseilles and Brindisi.

The Pennsylvania Railroad contemplates boring a tunnel beneath the Hudson River, in order to reach the centre of New York city.

In the sand and gravel pit on Castle Hill, Elloughton, East Yorkshire, has recently been found a mammoth's tusk of large size. Its length was close upon 10 feet, and its breadth varied from 9 inches at the base to 6 inches at the apex. An attempt was made by several local antiquaries to remove the specimen intact, but the tusk crumbled into fragments when disturbed. Parts of the grinding teeth of mammoths were also found in the pit, showing that at the time the gravel was deposited these huge mammoths lived in numbers in the Humber valley.

THURSDAY, JUNE 16.

—*Bombay Gazette*; Madras, 15: Rai Bahadur Thanakoti Mudaliar, a wealthy citizen, having offered to give Rs. 20,000 towards some public object in connection with the Jubilee, the Governor has suggested its application to the purchase of a library for the Victoria

Technical Institute. This course will be adopted.

—The cost of either doubling or converting to broad-gauge the Rajputana-Malwa Railway has been found to be so great that it is questionable whether it will not be a wiser policy to make a new broad-gauge line from Godhra on the Bombay-Baroda line northwards through the heart of Central India, thus giving Bombay direct broad-gauge communication with the Punjab. This line would open up a large tract of country that is now completely without railway communication of any kind, and it is much favoured in Bombay.

—A China paper states that there is some probability that before long the tea transit trade for Central Asia, Siberia, and Russia from China will be diverted to one or both of two new routes, the first of which is by Vladivostok to the Ussuri, Amur Barkal to Irkutsk; and the second, by Nicoswisk, via the Amur and Shilka, to Baikal and Irkutsk.

—Her Highness the Begum of Bhopal has subscribed Rs. 10,000 to the Imperial Institute.

—A sad fatality has occurred at Kandy. An engine driver named Buckley, in the employ of the Government Railway Department, went for a drive with his wife and family, when the horse bolted and plunged into the lake. The horse-keeper with great presence of mind saved the baby in his arms. Mr. and Mrs. Buckley were also saved, but their five children and an ayah were drowned.

—*On Guard*: We have received a most encouraging message from the 2nd Gloucester Branch Society, at Ahmednagar, and it is truly refreshing to hear the members speak so hopefully of the Temperance Work in their midst, and of the marked encouragement the Society receives from those whose genial influence and active encouragement, has gone a great way to strengthen the hands of this Society in maintaining the branch at its present standard of excellence. The Gloucester Branch Society has made steady progress, and thanks to the help and support it derives from the Officers of the Regiment, it bids fair to go on and prosper. Similar words of encouragement reach us from the Branch of the 17th Lancers at Lucknow, and the Cheshire Regiment at Umballa, and with so much to cheer us, we take heart of grace, and work on in the hope of attaining to better things in time.

—*Dnyanodaya*: The last issue of the *Subodh Patrika* suggests a much-needed reform in the matter of the almost universal Hindu custom of employing dancing-girls on festal occasions. It certainly is beyond all comprehension how respectable Hindus, who have regard for the morality of the members of their households, can allow the bounds of decency and morality to be so flagrantly transgressed in admitting such women to the scenes of their festivities and rejoicings. Above all the marriage festival, where a new home takes its start, one would think that there at least no impure thing would be allowed to cross the threshold; but it seems that fashion demands the dancing-girls regardless of the demoralizing influence they must have on the impressionable minds of the young. This is a fearful blot on Hindu social life, and we hope the day is not far off when the custom will meet the frown of all decent Hindus.

When the women in Hindu homes are educated and have allowed them their intelligent say in the arrangement of household customs, we do not think that a custom such as that mentioned above could ever exist in a pure home. It is most marvellous how it is, that intelligent Hindus do not yet in any full sense appreciate the blessings that would flow to their homes if their wives and daughters were made more intelligent and refined. Is it because the men are afraid that, if educated, they could no longer treat their wives as children, to be ruled with a rod, but would have to rely on reason and love?

FRIDAY, JUNE 17.

—Deaths last week, 389.

—Fall of rain to date, Fort, 19 inches.

Bombay Gazette; Rangoon 15: The Mandalay correspondent of the *Rangoon Gazette*

telegraphs that a party of the 3rd Madras Light Cavalry, with 45 Burmese policemen have just fought what may fairly be described as the most desperate engagement which has yet taken place in Upper Burma. They completely surprised a very large body of dacoits near Kyoukpadaung, on favourable ground for the operations of Cavalry. At the first onslaught, the enemy broke and fled in hopeless confusion, leaving 193 dead on the field. Subadar Mahomed Alum commanded. This gang came from the Popa hills, and has given great trouble, frequently avoiding attack, but this crushing defeat should put an end to it.

—Same; Allahabad: News via Persia announces a mutiny among the Amir's troops at Herat, about a week ago. About 500 Kabul soldiers rebelled; the mutineers were defeated and made prisoners, and the ringleaders, who were captured, have been sent on to Kabul.

—Whilst so much attention is being directed to the vagaries of Dhuleep Singh, the *World* thinks it deserves to be mentioned that his son, Prince Albert Victor Dhuleep Singh, is now qualifying at the Royal Military College, Sandhurst, for a commission in our Army. The Prince is a godson of her Majesty, was educated at Eton, and from all accounts is, in his tastes and inclinations, essentially an Englishman.

—The Mail steamer *Nizam*, arrived yesterday 8 a. m. three days behind time. The Commander reports that from 10 a. m. on the 10th June until 6 a. m. on the 13th (66 hours) the ship was hove-to to avoid running into a cyclone. On the 11th an attempt was made to put the ship before the wind, but in falling off she shipped a sea which did so much damage that the idea was abandoned, and the ship was hove-to again until the weather had moderated to some extent. At 4 p. m. on Sunday, the 12th, a perfect hurricane blowing with a mountainous sea, the steam steering gear parted, but the hand-steering gear on deck was soon connected, and availed of until the damage was made good. Damage—Two boats lost, two damaged and the others strained. Cargo gangways in places washed away, and also the gear round the wheel.

—The nomination of Mr. Phirozeshah Merwanjee Mehta, M.A., to be an additional member of H. E. the Governor's Council for making Laws and Regulations, is gazetted.

Selections.

TWO UNIQUE FACTS.*

THE SINLESS MADE SIN AND MADE LIFE.

By Sir M. Monier-Williams.

An old friend of mine lately gone to his rest, a valued missionary of this Society, and founder of the James-Long Lectures on the non-Christian Religions, said to me a very few days before his death, "I hear you are going to speak at the Anniversary meeting of the Church Missionary Society; mind you urge upon missionaries the importance of studying the non-Christian Religious Systems." Certainly unusual facilities for the study of these systems are now placed at our disposal; for in this Jubilee year of the Queen the University of Oxford, to which I belong, has completed the publication of about thirty stately volumes of the so-called sacred books of the East, all of them translated by well-known translators. But it seems to me that our missionaries are already sufficiently convinced of the necessity of studying these works, and of making themselves conversant with the false creeds they have to fight against. How could an army of invaders have any chance of success in an enemy's country without a knowledge of the position and strength

* Delivered at the annual meeting of the Church Missionary Society.

of its fortresses, and without knowing how to turn the batteries they may capture against the camp of the foe? Surely I may take all this for granted. At any rate, I think I may do more good on the present occasion if, instead of dwelling on so manifest a duty, I venture to utter a few words of warning as to the subtle danger that lurks beneath the duty.

AN ATTRACTIVE THEORY.

Perhaps I may best explain the nature of this danger by describing the process my own mind has gone through whilst engaged in studying the so-called sacred books of the East, as I have now done for at least forty years. In my youth I had been accustomed to hear all non-Christian religions described as "inventions of the devil." And when I began investigating Hinduism and Buddhism, some well-meaning Christian friends expressed their surprise that I should waste my time by grubbing in the dirty gutters of heathendom. Well, after a little examination, I found many beautiful gems glittering there; nay, I met with bright coruscations of true light flashing here and there amid the surrounding darkness.

Now fairness in fighting one's opponents is ingrained in every Englishman's nature, and as I prosecuted my researches into these non-Christian systems I began to foster a fancy that they had been unjustly treated. I began to observe and trace out curious coincidences and comparisons with our own Sacred Book of the East. I began, in short to be a believer in what is called the Evolution and Growth of Religious Thought. "These imperfect systems," I said to myself, "are clearly steps in the development of man's religious instincts and aspirations. They are interesting efforts of the human mind struggling upwards towards Christianity. Nay, it is probable that they were all intended to lead up to the One True Religion, and that Christianity is, after all, merely the climax, the complement, the fulfilment of them all." Now there is unquestionably a delightful fascination about such a theory, and, what is more, there are really elements of truth in it. But I am glad of this opportunity of stating publicly that I am persuaded I was misled by its attractiveness, and that its main idea is quite erroneous. The charm and danger of it, I think, lie in its apparent liberality, breadth of view, and toleration.

A LAMA'S IDEA.

In the *Times* of October 14th, 1886, you will find recorded a remarkable conversation between a Lama priest and a Christian traveller, in the course of which the Lama says that "Christians describe their religion as the best of all religions; whereas among the nine rules of conduct for the Buddhist there is one that directs him never either to think or to say that his own religion is the best, considering that sincere men of other religions are deeply attached to them." Now, to express sympathy with this kind of liberality is sure to win applause among a certain class of thinkers in these days of universal toleration and religious free-trade. We must not forget, too, that our Bible tells us that God has not left Himself without witness, and that in every nation he that feareth God and worketh righteousness is accepted with Him.

NO COMPROMISE.

Yet I contend, notwithstanding, that a limp, flabby, jelly-fish kind of tolerance is utterly incompatible with the nerve, fibre, and backbone that ought to characterise a manly Christian. I maintain that a Christian's character ought to be exactly what the Christian's Bible intends it to be. Take that sacred book of ours; handle reverently the whole volume; search it through and through, from the first chapter to the last, and mark well the spirit that pervades the whole. You will find no limpness, no flabbiness about its utterances. Even sceptics who dispute its divinity are ready to admit that it is a thoroughly manly

book. Vigour and manhood breathe in every page. It is downright and straight-forward, bold and fearless, rigid and uncompromising. It tells you and me to be either hot or cold. If God be God, serve Him. If Baal be God, serve him. We cannot serve both. We cannot love both. Only one Name is given among men whereby we may be saved. No other Name, no other Saviour, more suited to India, to Persia, to China, to Arabia, is ever mentioned—is ever hinted at.

What! says the enthusiastic student of the science of religion, do you seriously mean to sweep away, as so much worthless waste paper, all these thirty stately volumes of sacred books of the East just published by the University of Oxford? No—not at all—nothing of the kind. On the contrary, we welcome these books. We ask every missionary to study their contents and thankfully lay hold of whatsoever things are true and of good report in them. But we warn him that there can be no greater mistake than to force these non-Christian Bibles into conformity with some scientific theory of development and then point to the Christian's Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian Bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side—all by itself—all alone—and with a wide gap between.

A GRAND CLAIM.

And now I crave permission to tell you why, or at least to give two good reasons, for venturing to contravene, in so plain-spoken a manner, the favourite philosophy of the day. Listen to me, ye youthful students of the so-called sacred books of the East, search them through and through, and tell me, do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Muhammad, what our Bible affirms of the Founder of Christianity, that He, a sinless Man, was made sin? Not merely that He is the Eradicator of sin, but that He, the sinless Son of Man, was Himself made sin. Vyasa and the other founders of Hinduism enjoined severe penances, endless lustral washings, incessant purifications, infinite repetition of prayers, painful pilgrimages, arduous ritual, and sacrificial observances, all with the one idea of getting rid of sin. All their books say so. But do they say that the very men who exhausted every invention for the eradication of sin were themselves sinless men made sin? One and all bade men strain every nerve to get rid of sin, or at least of the misery of sin, but do their sacred books say that they themselves were sinless men made sin?

Understand me, I do not presume to interpret the apparently contradictory proposition put forth in our Bible that a sinless man was made sin. All I now contend for is that it stands alone; that it is wholly unparalleled, that it is not to be matched by the shade of a shadow of a similar declaration in any other book claiming to be the exponent of the doctrine of any other religion in the world.

THE GIVER OF LIFE.

Once again, ye youthful students of the so-called sacred books of the East, search them through and through, and tell me, do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Muhammad, what our Bible affirms of the Founder of Christianity—that He, a dead and buried Man, was made Life, not merely that He is the Giver of life, but that He, the dead and buried Man, is life? "I am the Life." "When Christ, who is our Life, shall appear." "He that hath the Son hath Life." Let me remind you, too, that the blood is the Life, and that our sacred book adds this matchless, this unparalleled, this astounding assertion: "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." Again, I say, I am not now presuming to interpret so marvellous, so stupend-

ous a statement. All I contend for is that it is absolutely unique; and I defy you to produce the shade of the shadow of a similar declaration in any other sacred book of the world. And bear in mind that these two matchless, these two unparalleled declarations are closely, are intimately, are indissolubly connected with the great central facts and doctrines of our religion, the Incarnation, the Crucifixion, the Resurrection, the Ascension of Christ.

Vyasa, Zoroaster, Confucius, Buddha, Muhammad, are all dead and buried; and mark this, their bones have crumbled into dust, their flesh is dissolved, their bodies are extinct. Even their followers admit this. Christianity alone commemorates the passing into the heavens of its Divine Founder, not merely in the spirit, but in the body, and "with flesh, bones, and all things appertaining to the perfection of man's nature," to be the eternal source of life to His people.

Bear with me a moment longer. It requires some courage to appear intolerant—to appear unyielding—in these days of flabby compromise and milk-and-water concession; but I contend that the two unparalleled declarations quoted by me from our Holy Bible make a gulf between it and the so-called sacred books of the East which sever the one from the other utterly, hopelessly, and for ever—not a mere rift which may be easily closed up, not a mere rift across which the Christian and the non-Christian may shake hands and interchange similar ideas in regard to essential truths, but a veritable gulf which cannot be bridged over by any science of religious thought. Yes, a bridgeless chasm which no theory of Evolution can ever span.

THE ONE BOOK AND MANY BOOKS.

Go forth, then, ye missionaries, in your Master's name; go forth into all the world, and, after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the Gospel—nay, I might almost say the stubborn, the unyielding, the inexorable facts of the Gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are, love, joy, peace, reconciliation. Be fair, be charitable, be Christ-like, but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Buddhist, or Muhammadan, and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by the help of filtering hands held out by half-and-half Christians. He must leap the gulf in faith, and the living Christ will spread His everlasting arms beneath, and land him safely on the Eternal Rock.—(Word and Work.)

CHRISTIAN EDUCATION IN INDIA.

THE Christian Vernacular Education Society for India is carrying on a work which is of great importance to the future of the Christian religion, and deserves the support of all who are interested in the spread of sound Christian teaching among the natives of our Indian Empire. It is impossible to overrate the importance of what may be done by the spread of useful knowledge among the natives through books and instruction in their own languages. Young men in India have as strong a thirst for knowledge as young men in this country, and their mental difficulties are, to a great extent, similar to those of Englishmen. A growth of education and a knowledge of our scientific theories and facts completely disillusionise them of the heathen and Buddhist scientific theories, and they quickly lose faith in their native religion. Full of the perplexities of religious doubt, they are apt to become ready listeners to atheistic doctrines, and thus infidel literature of the kind which

meets with support from so many intelligent working men in this country commands a large sale in India. How important, then, it will be seen, is it that the vernacular education of India should be of a sound Christian character, and that the doubts of wavering young Hindoos or Baddhists should be cleared by the Truth which makes all men free. This is the work which the Christian Vernacular Education Society is doing, by devoting its efforts to the training of Christian teachers for vernacular schools, by the improvement of the village schools of Bengal, the production of vernacular literature for the people, and in many other ways. The annual meeting was held in Willis's Rooms on Friday afternoon last, under the presidency of Earl Northbrook, who succeeded the late Earl Shaftesbury as President of the Society. Lord Northbrook being an ex-Viceroy, there are few men of such authority on Indian matters as he, and it is gratifying to note that he, as a statesman, has recognised the supreme importance of such a society. After a few introductory remarks, in which he referred to the work of his cousin, the Rev. F. H. Baring, who has translated and prepared, in the various languages of India, at his own expense, a life of her Majesty, as well as several religious publications to be circulated by the Society, Lord Northbrook introduced Lieut-General Sir Robert Phayre, K.C.B., a very distinguished officer in the army, who, both in India and at home, has ever shown great zeal for the spread of Christianity. The Chairman touched upon a matter which should cause general rejoicing when he referred to the fact of there being so many earnest Christian men among the officers of the Indian army, and we hope the time is not far distant when these brave followers of Christ will leaven the whole Indian army and assist in putting a stop to the disgraceful licensing of sin, and the evils of drink in India. Sir Robert Phayre dwelt upon the various educational systems of India, and to the growth of quasi-infidelity. Good sound Christian religion was the need of India, he stated, and he urged Christians in this country to take advantage of the turn of the tide. The Rev. H. U. Weitbrecht, D.D., of the Church Missionary Society, followed. This gentleman has rendered great service to the missionary cause in the East by his literary labours, and the Vernacular Society is especially indebted to him. In a brief address he gave an interesting account of the spread of vernacular literature in India and the work being done by the Society. A lengthy account was given of village school work in Bengal by the Rev. J. Whitney, of the Wesleyan Missionary Society, who has greatly helped on the work of the Society. The mode of influencing and improving the village schools which has been adopted in Bengal appears to be one of the best and most direct ways of reaching the hearts of the people. With a comparatively simple and easily-worked machinery, and at a very moderate expense, the method of teaching in these schools is improved, the tone of instruction is raised, and the truths of the Gospel are brought before the master and the pupils in each school that may be visited. Christian inspection is the salt applied to the corruption of Hindoo teaching. In innumerable instances it has proved a power of marvellous efficacy. What has been so successfully tried in Bengal can be extended to other parts of India, if only the means are forthcoming. In the course of his address the speaker quoted at considerable length in the native Indian dialects. We venture to point out that this custom, which is not uncommon among returned missionaries, is when repeatedly indulged in, neither edifying nor agreeable to English audiences. Mr. H. M. Mody, a converted Parsi, made a vigorous speech, though his zeal got the better of his tongue when he urged the audience to read the Society's report and not to put it in the waste basket, saying, "nowadays people prefer

an enormous sum left by Pope Pius IX. to the *Times* and the *Standard*, and other such-like penny trash, to the reports of Christian institutions." Dr. Murry Mitchell proposed a vote of thanks to Lord Northbrook, which was seconded by a young Madras Christian of Brahman birth, possessing the formidable-looking name of M. Rangaswami Aiyangar.—(Rock.)

A MAN OF ASIA.

God's opportunity is man's opportunity. When his providence conspicuously and significantly works, manifestly it is his will that there we should concentrate our endeavours. Does not Japan in a special way furnish these conditions and a consequent call for unusual missionary effort? It is doubtful if the best informed of us more than begin to comprehend the transformations which are going forward in that island empire, changes so clearly favorable in their aspect to Christianity that only unbelief itself can doubt that they are guided by the hand of him who is ruling the world in the interests of his own kingdom.

Here is an empire, larger in extent than the British Islands, with a population that exceeds theirs by more than a million, within the short space of twenty years, drawing up the curtains of its immemorial seclusion, throwing its windows wide open to the best that modern civilization has to offer, and at the same time passing from a government of absolute despotism to the freedom of a constitutional monarchy—a change that has cost England six centuries and many bloody wars to achieve. And the marvel about all this is, that Japan is self-moved in these changes. Not only has no great civilized nation taken it under its tutelage, as England has India, but it has been accomplished in spite of stupendous obstacles laid in its way by the outside world.

There is a touch of pathos, not unmingled with humour as well as of heroic patriotism, in what is told of a Japanese general who was attempting to defend his fort against a British gunboat. As the flimsy structure came tumbling about his ears, he walked the parapet in a towering rage, and swinging his sword, swore by all the gods he knew of that he would go to Europe and learn how they did that thing, and come back and give Japan big ships and big guns equal to the best of them. And that is precisely what Japan has done. Embassies of its brightest and most progressive men have repeatedly gone through the length and breadth of the civilized world with clear eyes and receptive minds, selecting for their own use and, in the main, wisely, the choicest things that modern civilization had to give. There is no instance that begins to compare with this in modern history—probably, not in any history.

And the crowning marvel of all is, that in the last five or six years, chiefly in the last two years, there has been a sweeping change in the public sentiment of Japan in respect to Christianity. At first they took our civilization with infidelity. Now, not only public officials, but the popular press, have discovered that it is not possible to gain the fruit of civilization without having the tree upon which only it can grow. And the reaction is immense. The cities by the sea and the hamlets in the mountain valleys with one voice call to us for men and women to teach Christianity. Our missionaries, who know by actual touring experiences, declare that any number of devoted men and women, native or foreign, can find all over the empire open doors and crowded congregations eager to hear of the religion of Christ, and converts are being multiplied in a ratio beyond that of any other mission field.

Now, is there not here an appeal for an unusual concentration of missionary effort, clear almost as a voice out from heaven? Paul saw in vision "a man of Macedonia" praying for

help. But here is a man of Asia, a man of multitude, million-voiced, calling, in no vision, but in a tremendous reality, for the religion of the Lord Jesus Christ. Is there not imperative obligation upon us who hear this call to respond "immediately" in force, "assuredly gathering that the Lord hath called us for to preach the Gospel unto them."

A crisis often comes in a revival when it is pressed home upon men, with peculiar solemnity that the specially exigent moment is now. Not unlike this is the religious situation in Japan. Not only the divine Providence, working mighty material changes, but the divine Spirit moving with unwonted power upon the hearts of the people, combine to declare with almost infinite urgency, Behold now is the accepted time; behold now is the day of salvation—for Japan.—(Advocate.)

Miscellany.

—Miss Mary A. Sharp, writing in the *N. Chr. Advocate* from Monrovia says: Monrovia has had her second visit from Bishop Taylor. He is thinner, his beard grayer than two years ago, when he was here. Since then he has travelled on foot hundreds of miles under a tropic sun, planted missions, tilled the soil, dug wells, built houses and preached the gospel to many tribes. With all this one cannot perceive any diminution of his strength or vigor. He has not been "laid up" a day since he came to Africa. He preached as usual every afternoon and evening, presided over the Liberia Annual Conference, and left here for the "Kroo Coast"—two hundred or more miles south of this—on the 12th inst., where he purposes to open missions, negotiate for land, clear farms, plant, build some houses with the aid of the native chiefs, and get everything in readiness for missionaries whom he expects by the 1st of June. For this purpose he took one of my Kroo converts, a man of powerful frame, who chose the name of Africanus Taylor, and was baptized with thirteen others while the bishop was here, making in all twenty-six Kroos who have been baptized and received on probation. This man, Africanus, wanted to be baptized when the bishop was here before, but he had two wives, and when the difficulty was pointed out to him he replied: "Before time I have plenty of wives, but since I took to gospel ways they all done run away but two. I cannot say to one of these women, you go; but suppose one run, I thank God." Since then one died; so there was no obstacle in the way of his being baptized.

The bishop took with him also my largest boy, a lad about seventeen. He is to interpret when the bishop preaches, translate, exhort, pray and do mission work in general. He will have an excellent apprenticeship of three months or so, until the bishop's steamer comes, when the bishop goes on, and my boy, Charles Foster, will return and keep on with his education and help me. Two more helpers from my Kroo town church went with a Free Methodist and his wife to King Tappa's town, Niffo. They have since returned to the United States, and the bishop will take that town in with his work. He will thus have a chain of missions on the neglected part of the Liberian coast, and among the most interesting, intelligent, industrious and independent of any I have seen among African tribes.

—Silver and gold have I none, said Peter. "Having food and raiment let us be therewith in content," said Paul. "What says Leo XIII?"

A foreign diplomatist accredited to Rome, gives the following account of the present Pope's income, and what he does with it. The Pontifical revenue is derived from three separate sources. The first is the interest of the Papal treasury, which interest produces some \$600,000. The capital of this is invested

in English Government funds. Contrary to what some persons might imagine, Leo XIII. is a great speculator, and subscribes to all the Italian loans. When the latter rise, he sells out and invests the profits in English consols. To the revenue left by Pius IX., must be added a sum almost equal in amount furnished by the Peter's Pence Fund, which, however, has fallen off of late years. This constitutes the ordinary budget of the Holy See, as distinguished from the extraordinary budget. The latter is derived from a third source, and is supplied by the receipts of the Apostolic Chancery. The collation of titles of nobility, decorations, blessings in articulo mortis, altar privileges, private chapels, ecclesiastical titles—such are a few of the items which go to make up the extraordinary budget. It amounts to an average of \$500,000 per annum, and serves to make up the private purse of the Sovereign Pontiff, and on which he relies to exercise his generosity. It will be observed that the private budget of the Pope is thus derived, in a great measure, from the satisfaction of human vanity. The ordinary budget of the Holy See, which as stated above amounts to \$1,200,000 per annum, is distributed by the major domo of the Vatican among the Cardinals residing in Rome—about \$5,000 a year each—the prelates of the Papal court, the secretaries, the nuncios, the Pontifical body-guards, etc.

—*Reaper*; Lanarkshire Chr. Union: Colonel Oldham introduced the subject "Christian Work." It seems to me, he said, that every believer is a Christian worker, that it is impossible to believe without being a Christian worker. All work with a Christian should be Christian work. God says, "This is the work of God that ye believe in Him whom He hath sent." To believe is to be a Christian worker; it is to be like Him, and working consists not so much in what we do as in what we are. Again—whether we eat or drink or whatsoever we do, do all to the glory of God: that is to say, all day and every day we should be engaged in Christian work. Work implies that there must be a master and servant. Jesus said, "Neither be ye called masters, for one is your master, even Christ." "Whosoever would be greatest among you, let him be the servant of all." If we are servants of the Lord Jesus Christ, it is evident (I) that all Christian work must be God-given. If we want to know our work we must look to headquarters, go directly to God; probably He will give us something to do which we don't want to. He will try us. II. All Christian work must be done in God's way. Sometimes it is not easy in speaking to people to tell them all the truth, and yet it is only when we preach in God's way that there will be blessing. An old missionary whom I knew spoke to a young man, who said, "What I want is the power." The missionary said, "My young friend, the power is in the word, it is the message, not the messenger." The five sons of Jesse could fight: David, the youngest could not fight, but he could throw a stone. We may not all be able to preach or give an address, but we can all throw a stone. David's first stone took effect, so an apt quotation, a text, may be used of God. III. All Christian work must be done by God's grace. It is God that is the worker. Paul said, "I laboured more abundantly than they all, yet not I." He didn't live, it was Christ that lived in him. God Himself is our equipment for Christian work. The only equipment we need is to be filled with the Holy Ghost. Some people are against women preaching, but the Holy Ghost will work by a woman as well as by a man. All we need is to be willing. All He wants is our bodies. If we give them up to Him He will use them. Some people say they have not the gift of speaking. Let us remember that it was the one talent man who hid his talent; if you have only one He does not ask you to use two. IV. God being the worker, He must have the glory. If we take any of the glory

He will lay us aside. The thought that we are servants is a most helpful thought to Christian workers. A servant has no responsibility in carrying out his master's orders. He has not even to question. We have just to do a day's work in a day, and if we should be taken away at the end of the day He will look after His own work. A servant has not to provide the means, simply to go forward. If you have the Holy Ghost you have wisdom, strength, righteousness, and go forward leaning on Him. We are not only servants of the Lord Jesus Christ, but of one another. Remembering this, would keep Christian workers out of many of the difficulties they get into.

TELEGRAPHIC NEWS.

London, June 10th: In consequence of the objections raised by the Unionists, Mr. Arthur Balfour moved, and the House agreed to, the erasure from the Crimes Bill of the provision for trying Irishmen in London, and gave notice that he would introduce instead a clause providing for trial by a Commission of Judges.

Merv, 10th: Information has been received here that the Ameer left Kabul on 31st May, and has assumed personal command of his army in the field.

Constantinople, 10th: The Grand Vizier to-day informed Sir H. Drummond Wolff and Sir William White that his Imperial Majesty the Sultan will not ratify the Egyptian Convention unless the same is modified.—Sir H. Drummond Wolff has declined to comply with this and has referred Home for instructions.

St. Petersburg, 10th: News has been received here from Merv that it is feared there will be a famine throughout the Province of Khorassan.—An earthquake occurred yesterday at Vernal, near the Issik Kul, in Turkestan, which destroyed most of the public buildings and private houses.—One hundred and twenty persons were killed and many injured.

London, 11th: In the House of Commons last night, Mr. W. H. Smith moved that the Committee stage of the Crimes Bill be finished by the 17th instant, and that the remaining clauses and amendments be put without any debate.—A protracted debate followed, during which Mr. Gladstone admitted that the present paralysis of the business of the House caused a widespread discontent throughout the country, but said the Government was alone answerable for the state of affairs.—The closure was enforced, and the motion was subsequently carried by two hundred and forty-five against ninety-three votes.—Fresh shocks of earthquake have occurred at Vernal, which have completely destroyed the town and devastated the country within a radius of a thousand versts.—In the House of Lords last night, Lord Salisbury made a statement regarding the Egyptian Convention, which his Lordship said provides for the evacuation of Egypt within three years from the date of ratification. The right to appoint officers to the Egyptian army would cease at the end of five years. The undertaking was subjected to the absence of internal and external danger at the time of evacuation.—England will be entitled to re-occupy the country in the event of danger from external invasion or internal disorder.—If Egypt fails to fulfil her international obligations, England will be the judge as to the necessity for reoccupying the country, and will be pledged to re-evacuate it as soon as all danger is over.—Turkey by the terms of the Convention is entitled to send troops to Egypt on the same grounds, and no other Power, except for the purpose of transport.—The assent of the other Powers to some of the provisions is necessary, otherwise the Convention will be invalid.—The Suez Canal is to be open for traffic to all parties, and at all times.

Constantinople, 12th: One of the changes which Turkey proposes should be made in the Egyptian Convention is that Turkey alone

should be entitled to send troops to Egypt to restore order in the event of internal disorders there.

Berlin, 12th: The latest bulletins state that the Emperor William slept better last night and that the abdominal pains have abated. The *Nord Deutsch Zeitung*, in an article on the coming Jubilee of Queen Victoria, hopes that the relations founded on mutual confidence between England and Germany will be maintained in the future.

London, 13th: Her Majesty the Queen, in deference to public wishes, will wear the Royal Crown and Robes at the ceremony in Westminster Abbey on Jubilee Day. Her Majesty will, however, wear ordinary attire with Orders and Decorations on the way to the Abbey.—The Jubilee Day will be the occasion of an immense military display in London, and all branches of the Service will be represented.—Their Royal Highnesses the Prince Albert Victor and the Duke and Duchess of Edinburgh have arrived in London.

London, 15th: The Crown Prince and Princess of Germany have arrived from Berlin. Members of other Royal Families and Special Envoys, including one from the Papal Court, are on their way here.—Her Majesty the Queen has been pleased to announce a free pardon to all Naval and Military prisoners sentenced for desertion and minor offences.—Reports have reached London from St. Petersburg which seem to indicate increased prospects of a favourable issue to the Afghan Boundary negotiations.—The first meeting of the Committee appointed to enquire into the Naval and Military estimates has been held. Lord Randolph Churchill presided at the meeting.

Constantinople, 15th: It is expected that Turkey will shortly propose a Candidate for the Bulgarian Throne, when the Powers would disregard any attempt on the part of Russia to veto the selection.—Russia is bringing great pressure to bear on the Porte against the ratification of the Anglo-Turkish Convention, and demands payment of the arrears of the war indemnity still due.—Germany, Austria and Italy are supporting England.

Berlin, 15th: The Emperor William has caught a fresh cold, and is very weak.

WHY AM I SO MISERABLE?

So weak and languid? Why such heartburns and pains in the stomach, such acidity, and such an unpleasant taste in the mouth? Why at times such a gnawing appetite, and then again such disrelish for food? Why is the mind so frequently irritable, desponding, melancholy, and dejected? Why does one often feel under the apprehension of some imaginary danger, and start at any unexpected noise, becoming agitated as though some great calamity was impending? What is the meaning of these dull, sick headaches; these violent palpitations of the heart, this feverish restlessness, these night sweats; this disturbed and dreamy sleep, which brings no refreshing rest, but only moanings and mutterings, and the horrors of the nightmare?

The answer is: These are but the symptoms of Indigestion or Dyspepsia—the beginning and the forerunner of almost every other human disease. Indigestion is a weakness or want of power of the digestive fluids of the stomach to convert the food into healthy matter for the proper nourishment of the body. It is caused most frequently by the irregularity of diet, or improper food, want of healthy exercise and pure outdoor air. It may be induced by mental distress—the shock of some great calamity. It may be, and often is, aggravated and intensified, if not originally brought on, by exhaustion from intense mental application, of physical overwork, domestic troubles, anxiety in business, or financial embarrassments. If the stomach could always be kept in order, death would no longer be a subject of fearful anxiety to the young and middle-aged, but what would be contemplated by all as the visit of an expected friend at the close of a peaceful and happy old age. However, the first hostile invader upon the domain of health and happiness is Indigestion.

Is there any relief, any remedy, any cure? That is the question of the suffering and unhappy dyspeptic. What is wanted is a medicine that will

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NEARLY RAISED HIM FROM THE GRAVE.

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August 27th, 1886.

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Dear Sirs,—If a testimonial is of any use to you respecting the remarkable cure I have derived by taking your "Seigel's Syrup," you are at liberty to make any public use of this you may deem best. For upwards of twelve years I have suffered from extreme Nervous Debility and Catarrh which reduced me so that I was totally unable to do any business, and caused great prostration and weakness. About three years ago I had the advice of several members of the medical faculty, and under their treatment derived little or no good. Being in town some ten months ago, I was advised to try your Curative Syrup, and purchased a bottle. I had not taken many doses before I began to feel a fresh man. I could walk with ease, while before I had hard work to carry one leg before the other. My strength gradually increased and my eyesight got better, which before I frequently lost, owing to the malady arising from a sluggish liver, often in bed for several days with piles, and could hardly move. I am thankful to you and to God for nearly raising me from the grave, for it was nothing but your Seigel's Syrup that has restored me to robust health.

Yours faithfully,
A. RICHOLD.

Revesby, near Boston.
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Faithfully yours,
A. BURN.

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For London—Mr McCarthy Mr W T Hall Major W E Briggs Mr S Brown Miss Newman Mr and Mrs J Spence Dr Deane Mrs Power Mr G Henderson Mr J Meikle Mr and Mrs Leith, 2 children and infant Miss Porter Mr H Pullen Mr H Pullen, Jr Mr and Mrs Von Treuer Mr Pringle Captain Roddick and Mr E Deasey.

For Brindisi—Captain C H Armitage Mr Rendle Mr H H Sharpe Mr Shaw Lieut Colonel Lushington and Hon Justice Straight.

For Venice—Mr W Clarke Mr Hooper and Mr A Mackenzie.

PASSENGERS ARRIVED.

Per Str. *Persia*, 15:

From Liverpool—Major St Paul Captain H O Petre Captain Foster Mrs Usher Mr and Mrs R S Fagan Mrs Smyth and two children Mrs Dempster and infant Mrs and Miss Barraclough Mr Partington and eight deck passengers.

Per P. and O. Str. *Nizam*, 16:

From London—Mr W H Simpson Lieut A W Taylor Mr Walker Col O'Brien Mr A C Thomson Mahomed Ali Khan and wife Mr G Garnett Mr F W Forsyth.

From Gibraltar—Right Rev Lord Bishop of Damaun Rev A F Pons Rev A M Callego Rev A D de Souza Senhor A P Felix and five Companions.

From Venice—Maj The Hon E P Bouverie and Mrs E Playdell Boliverio.

From Brindisi—Mr Lewis Moore Mr R L Shubrick Mr H J Stokes Mr Rogers Mr Andrew Forrest Mr D S White and The Rev Salvatori.

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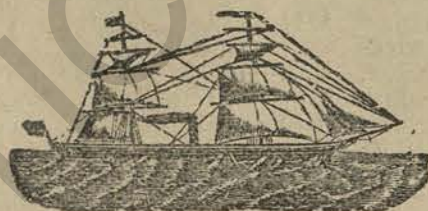
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